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¶ The prologue.

In the begynnynge of this newe yere / my good systers whā I consyder and se many frendes gyue tokēs of custome one to another / whiche custome / some vse it for good lucke of a newe yere / some to procure carnall loue / some to gete a greter benefyte therby / some to gete worldely fauour or mayntenaūce in yll / some to please and flater them that ben yll (whiche causes ben not commendable) some to procure loue & contynue frendshyp and peas in the comune lyfe / bitwene neyghbour and neyghbour / whiche is right good & conuenyēt to do. And some with ryght godly intente to purchase ghostly loue. For one ghostly frende to remēbre another the more hartely in prayers / whiche I thynke ryght cōmendable. And after this intēt (as I suppose) diuers of you haue gyuen tokens vnto me. Wherfore hauyng nothynge redy to gyue vnto you agayne / I purpose in my mynde to prepare one token for you all / to profyte eche of you. This token thynke it truely I haue it not of myselfe / but of god / as I haue herde and redde of holy doctours / and by conyecture of the waye to good lyuynge / and nothynge by experyence of myselfe. It is full vnlemynge to me for to shewe or wryte vnto you of the waye of vertue / whiche am not yet all out of ỹ waye of wyckednes. yet a gryndyngston maketh a knyfe bright and sharpe / thoughe it be neuer ỹ sharper it selfe. so I may moue you to make you sharpe & quicke to ghostly thynges & to clerenesse of good lyuynge / though I myselfe be ryght slowe & dull vnto ỹ same. To toche goodnesse is a thyng ỹ may not be vndone / of thē ỹ haue cure & rewle of other ylones / though

they do but lytel good themselfe. Cryst said to the pha-
rysyes rulers of the people. Do as they saye / but not
as they do. Not withstandynge our lorde hathe gyuē
me a desyre to do well / I beseche hym I maye haue
grace to perfourme my desyre to his pleasure honour
and laude. Therfore though my symple lyuynge can
styre you but lytell. I trust that my good wyll and de
syre that I haue to your ghostly profyte shall inceyte
you both to encreace that more in vertue / and also to
helpe me with your prayers vnto the same. A lytell
Dyetary for your dayly conuersacyon I purpose for
to wryte / deuydynge it in to. xxiiij. cōsyderacyōs / as ȳ
daye is deuyded in to. xxiiij. houres / Whiche though
it be rudely wryten / it may profyte you moche / yf ye
wyll dylygently put it in execucyon of worckynge / and
elles it profyteth lytell / but rather hurteth. For cryst
sayth a seruaunte that knoweth the wyll of his may
ster and wyll not do therafter shall be bette with ma-
ny grete strokes. And who soeuer studieth for the wyl
of god and forgete it not / but dylygently put it to wor-
kynge he shall be blessed of god / and haue euerlastynge
Joye for so doynge / yf he perceyuer therin.

¶ To remembre that we ben pylgrymes and to what place we ben towarde.

It is necessary fyrst to cõsider/that we bē here in this lyfe as pylgrymes/hauynge no longe restynge place/but alwayes beynge forwardes other to heuē were we shall haue eternall reste/orels we bē in the wronge way/ỹ whiche shall lede vs to euerlastynge sorowe. Lerne to knowe ỹ one way fro that other. And thā euery day whā ye shall go to do ony thynge/ aske this questyō of your selfe/sayenge in your mȳde to your selfe. Whyder arte thou goynge/cōsyderynge wysely/whether ye bē in ỹ way of vertue or wyckednes/ folowynge cryste or ỹ deuyll/in ỹ way to heuē or to hell. And saye these verses. **Vias tuas domine demonstra mihi/et semitas edoce me. Dirige me in veritate tua et doce me/qa tu es deus saluator meus/ et te sustinui tota die.** Set god for ỹ marke ỹ ye wyll go vnto/take his commaūdementes for your waye & ronne stedfastly therī. Haue good hope in his goodnes/ vtterly dystrustynge the disceyuable cōsolacyōs of ỹ worlde/ thrugh the whiche many soules ben dysceyued.

¶ The precyousnesse of tyme and the shortnesse of the same.

Secundarely it is to cōsyder ỹ precyousnes of tyme/which is gyuē vs to do penaūce in/ for our lyfe past & to labour for Joye in the lyfe to come. And how ỹ god shall requyre

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of euery persone how he hath expẽded the tyme gyuẽ vnto hym And thynke that euery tyme not spẽt to his honour is loste / & shalbe straytly punysshed. Beholde how shorte our tyme is / and how vncertayne / beyng no thynge surer but onely this tyme presẽt / ỹ is but now haupnge alway dethe suspecte / that cometh vpon vs sodeynly many dyuers wayes. And make alway a sure reken ỹge for ỹ tyme past. Sayẽge this prayer dayly.

O bone Jesu / sint coram te in obliuione mea tempora preterita valde male consumpta. Et concede / vt hoc temporis mei residium / tibi sit honorificũ / mihi fructuosus et proximo edificatorius. Qui viuis et regnas cũ deo. &c.

That is to say in Englysshe. O good lorde Jesu let all my tymes past be forgoten before the / that I haue cõsumed very yll. And graũt that this residew of my tyme may be vsed in honour & worshyp vnto the: fruytefull vnto my selfe / & edyfyenge to my noyghbour / whiche lyuest with god ỹ fader in vnyte of the holy ghost worlde without ende. Amẽ. And at euery tyme that ỹ clocke dothe stryke / cõsyder that your life is shorted by an houre / sayẽge thus to our lady / for to socour you at ỹ houre of dethe. **Maria plena gratie / mater misericordie / tu nos ab hoste ptege / et hora mortis suscipe.** Mary moder full of grace / moder also of mercy / defẽde vs from our enemy / and at the houre of dethe / take vs to thy protecccyon. And so I truste there shall come great grace therof.

How god is present to vs and his angell

REmembre alway ỹ what soeuer ye do/ our lorde god is alway present/ seynge and cõsyderynge euery thought: worde/ and dede/ & straytly shall call vs to a accõpte for them. Therfore it is necessary to obserue good maner & reuerent behauyoure/ both e inwarde in mynde/ & outwarde in body/ alwell in chambre or cell as in other secrete places/ as in presence of great estates/ hauynge alway honour & reuerẽce to god/ & to our good angell/ feryng e & beynge ashamed to do ỹ thynge in ỹ presence of god/ ỹ ye shold be ashamed of in ỹ presence of mẽ. And whã ye ben alone/ saye often this verse. **Qui cognoscis occulta cordis parce petis nostris.** Lorde ỹ knowest the pryuytes of herte/ We beseche ỹ spare vs/ that we be not dampned for our synnes/ and great offẽces.

¶ Not onely the body/ but also the mynde muste be sparred vs from the occasyons of yll.

THynke though ye sholde be closed vp within. iiij. walles. It is not ynough to haue your bodyes sparred frõ the occasyõs of yll/ wher ỹ inỹde is wãdrynge abrode in carnall pleasure/ musynge vpõ worldly vanytes/ besyed with worke s and maters of other persones/ and caringe moche for your frẽdes and kynnesfolkes/ occupyed somtyme with vnlawfull and vnclenly thoughtes and desyres. Therfore ye muste close vp also your mynde. & affecc yon fro all suche thynges. And that must be by oftẽ and contynuall remembraunce of god/ as nere as ye may. Close vp and hyde your loue and mynde in ỹ depe and large woũdes of our lorde Jesu chryste by deuoute re-

mēbraunce of his pytefull passyon/alwaye abydynge there/ for there our enemyes dare not medle/but whider ye wyll or not/they wyll entre with you into ẏ materyall cloyster / youre enemy ẏ flesshe must nedes in/ the deuyll wyll not be behynde. And as I suppose/ye shall haue of hym more force & strōge bataile there thā euer ye had before. And ẏ we thynke now ryght lytell and easy/shall than perchaunce be full harde and greuous to ouercome. Therfore prepare your selfe māly. Stande fast in fayth/ and remēbre ẏ rewarde of your vyctory/trustynge in god onely for strength.

¶ How the worlde bryngeth in trouble vnto relygous persones.

The worlde trusseth his gere & hydeth thē in a corner of a mānes soule / vnto ẏ tyme that he is entred into relygyon. And than the deuyll bryngeth them to lyght. So ẏ these vanytes/ synnes/and inquyet besynesse/that ye haue sene/herde/and ben in/shall thā come to remembraunce/whiche now ye bē nothynge troubled with/ as hydē within you. Thā also ẏ worlde shall sende vnto you by crafte of ẏ deuyll/ tydynges and tale berers which shall lette you of great profyte/yf ye be not ware. Sparre thē out therfore & auoyde them from you/ & neuer be gladde to here worldly rumours/ne vaine talkynge. Let not the deuyll hyde vp suche thynges ī your soules that afterwarde may put you to trouble. Be neuer gladde to talke and here of other ꝑsones yll demenour/of theyr beaute/theyr countenaunce/theyr apparell / & specyally of detraccyon or backbytynge of

ony maner of persones/but rather fle theyr company/
or moeue them to saye well/& to speke that is honeste
and conuenyent for to here/sayēge thus before ye shall
speke w̄ ony worldely ylones. Domine libera ani
mam meā a labiis iniquis et lingua dolosa.
Good lorde I beseche the delyuer my soule from ỹ lyp
pes of wycked men and from a dysceyuable tongue.

¶ To order well euery tyme auoydynge ydelnesse.

Than after ỹ counseyll of some good mā dis
pose and order euery time of the day to so-
me profite bodely or ghostli. So that ydel
nesse before al thinges maye be vtterly ex
cluded. For ydelnesse is ỹ moder of all yll/ stepdame to
vertue/ forger of vnclennes/ the waye to vnstableneſſe
nurysher of vyces/ increaser of slouthfulnesse/ kynde-
ler of malyce & enuye. It sowyth yll thoughtes. It gē
dreth yll desyres/ & bryngeth forth many yll workes.
It maketh vs wery of ghostly lyuyge. It putteth vs
in fere of ghostly batayle/ & dryueth vs from the way
of penaūce. O fals ydelnes how mani doest ỹ deceiue.
ydelnesse is the snare that the deuyll hydeth ymonges
ỹ gralle of the grene flourysshynge youthe/ & ymōges
the fallynge leues of the vayne worldely Joye & plea-
sure/ and very harde it is to scape it. Therfore beware
ỹ the deuyll in no wyse fynde you in this snare/ but yf
ye be caught therī/ breke out betimes before he catche
holde vpon you. For whā he hath holde vpō you/ it is
harde to breke awaye.

¶ How we sholde gyue vs to dyuers exercyses

AND bycause oure mynde whiche is mochy lubiecte vnto vanyte whyles we bē in this life/abideth neuer lōge in one estate. Therfore we must dryue awaye ydelnes by dyuers chaūge of good exercyses. As sōtyme by good hāde worke/& cōuenyent bodely labour. Sōtyme in prayer/sōtyme in study/or redynge of scrypture or of some good workes of holy doctours. Sōtyme in medytacion & contēplacyō yf ye can attayne therto. & se ȳ your hande warke be other to ȳ honour of god/ to ȳ pfite of poore people: or els for your owne necessite & in euery thynge ȳ ye shall do. Se fyrst ȳ it be lawfull for you to do it. Secōdarely yf it become you for to do it. Thyrdely whether it be expedyēt for to do it. For al thinges ȳ ben lawfull & semynge for you to do/ are not to be done/but yf they ben expedyēt. Saynt Poule to wytnes. Omnia mihi licēt/sed non omnia mihi expediunt. Therfore that thyng that is semynge expedyent and not agayne the cōmaundement of god performe it/ sayenge before euery worke. In nomine patris. &c. With a Pater noster and an Aue maria.

Of exercyse in prayer and study.

YOur prayers besides the houres of deuty whiche must be preferred before anythynge ye may prolonge or make shorte as the holy ghost gyueth grace of deuocion or godesyre. And beware that longe prayer gēder not tedyousnesse. For better it is to praye often bryefely with deuocyon/than longe vndeuoutly/excepte deuocyō be inspyred by lōge desyre. beware also ye make no bade

ne vowe of nõbre of psalmes or prayers/but vse them
for ỹ time that ye haue pleasure and deuocyõ in them.
And where deuocyon slaketh/than go to redynge or to
some other exercyse/so cõfortinge your spirytes/a voy
dynge ỹ synne of slouthe. In your study & redynge of
bokes se that they ben conuenient for you. And marke
well all suche thỹges as make to the example of good
lyfe/bothe for to fele at yourselfe/and to shewe it vnto
other for ỹ same intent. And before ye go to rede or stu-
dy/saye thus. **Spiritus sãcti gratia illuminet**
corda et corpora nostra. with a Pat noster. That
is ỹ grace of the holi ghost light on vs bothe soule and
body. And after your redynge/remẽbre brefely what
[illegible]thus. **Cõfirma hoc de-**

enioyned to you for to do with gladnesse of mynde lette no vanites appere in your apparell/ but kepe alway a semynge fourme and an vnfourme waye in your dressynge/ vlynge nother to rude vesture ne to precyous/ but in a meane/ no wyse desyrynge to please ỳ worlde by it/ but to honour god. Call also besely vnto god for his helpe and grace/ that ye maye be stronge agaynst the malyce & power of your enemyes. For many haue ben in grete peryll bothe of body & soule/ bycause they haue not blyssed themselfe & honour god at theyr vprysynge. Therfore saye alwaye whan ye ryse some blessynge and prayer/ as ye maye fynde in dyuers bokes.

¶ Of her-

of Noye and Loth With other / & of ỹ ryche Glotõne in the gospell. Se we not sensuall appetyte therfore to his full delyre. So prouyde to your nede / ỹ ye maye lwage hũger / & yet not satisfy your bodyly appetyte. Regarde not the deyntynesse of meetes and drynkes / but nedely sustentacyon of the frayle body contynually decayenge. And beware ỹ voluptuousnes crepe not ỹ vnder ỹ cloke of nede. Some there ben ỹ fere grete abstynence or watchynge / bycause of sekenes or wekenes of body / fere ỹe to be not stronge to serue god. & I fere me many tymes it is but Exculatio in peccatis. For full fewe ther be that haue that feruour or loue to watche or to absteyne somoche. And yf they had for ỹ loue of god. I thynke he wolde gyue them discrecyon wt hall / or otherwyse prouyde for them. I praye god it be not to moche / that many thynke to lytell. True discrecõn is to prefere ỹ soule before the body / whiche can not be without some payne of the body.

¶ Of behauynge at the table.

Syt honestly at your meet. Gyue place to your better / bothe in order of lytynge and in tyme takynge of youre meet. Use no Janglynge / tryflynge / nor lyghtnes at ỹ borde / & hate vtterly detraccyon & backbytynge. Be content with suche as is sette before you without grutchynge / and fede not of to many dyshes nor to gredely. For in many meetes sayth ỹ Wyse man ye can not fayle of sekenesse. And as ye fede ỹ body With bodyly fode / so fede ỹ soule wt gostly fode / as by redynge of some holsome & ghostly werkes wherin your soules maye be edyfyed / gyue dylygẽce to

the herynge therof with all sylence / youre mynde and intent set holy therupon. And as ye se some grete estates of theyr charytable goodnes wyll se some poore people be serued afore them selfe. So in lyke wyse ghostly / before euery mele serue those poore soules in purgatory that haue leest helde / with a pater noster & an aue maria / before ye serue your owne bodyes. And ye shall deserue (I thynke) right grete merry and rewarde of god therfore. Before ye ete ony meet / lyfte vp youre hartes deuoutely to god with laude and prayse to hym and say grace / beseche ye hym to blesse your meet and you / so that the refeccyon which ye shall take / may be to strengthe you in his seruyce / not kerynge the body to rebell agaynst the soule. After meet gyue thankes to god deuoutely with sayenge grace / addynge at the last ende this lytell prayer.

Deus det vnus gratiam: defunctis misericordiam: ecclesie sue pacem: domino apostolico & nobis peccatoribus vitam eternam. Amen.

Wherto is graunted. lxv. yeres of pardon.

¶ How to be occupyed after meet / and to beware of temptacyon.

After your dyner go to youre worke / study / or prayer as ye ben assygned to / and do that dylygently / remembrynge alwaye good & your good aungell present What soeuer ye do / & apply euery thynge that ye done reuerently to his honour. Beware of ydelnesse and lyght maners / and forgete not your enemyes of the contrary behalfe / which ne[u]er resteth / but full besyly laboureth contynually to destroye your soules with right grete craft & malyce. Haue the all

waye suspecte in euery thynge ẏ ye shall do and thynke And beware ẏ you hyde him not amonge you good werkes by vayne glory/ for than he wyll make thē noughe Somtyme he wyll brynge in good thoughtes & purposes for an yll entent/ for to lette a beeter thynge/ or for to inquyete ẏ conscyence. He cometh somtyme easely/ somtyme feresely/ sōtyme pryucly/ somtyme pertly. And ẏ more ye flee fro hym ẏ sorer he assayleth you. But what remedy? Truly we haue no strēgth nor polyly in regarde to our aduersary. Therfore let vs not trust in our self Our lorde let hym be our strength. Our good angelles and holy sayntes helpe & conforte to vs. Let vs therfore cōmytte our selfe to hym/ & call for helpe betymes in euery temptacyon. Cleue stydfastly to his loue/ with fere of his dyspleasure. Remembrynge what payne he suffred to brynge man in to ẏ state of grace. And therfore suffer not to be brought out therof for a lytell short pleasure or for sufferynge a lytel dyspleasure or a short payne. It pleseth god very moche/ whā ony persone auoydeth temptacyon betymes/ and falleth to prayer & praysynge of god. For than ẏ thynge ẏ the deuyll had forged for mannes grete hurte/ it tourned vpon his owne heed wt cōfusyon. And ẏ persone ẏ so resysteth/ shall haue double rewarde/ bothe for his vyctory & for his prayer vnto god.

¶ How to ouercome temptacyon.

If he be very fierce agaynst you wt cōptacyon or trybulacōn/ how soeuer greuous it be/ dyspeyre not. Thynke there bē .xij. dyuers houres in ẏ daye/ they shall not be alyke vnto you. Some good and some badde. Thynke how our lorde loketh vpon you to proue your stydfastnesse & manlynesse/ for to

gyue you the larger crowne of glory/and say with To-
be. yf we haue not taken good thynges of the hande of
god/why sholde we not take yll. And remembre holy sa-
yntes ỹ haue ben troubled so before. And marke it well
that whome soeuer god wyll bysyte with grace & con-
solacyons/hym wyll he fyrst proue in the fyre of tribu-
lacyon. Therfore neuer gyue vp to your aduersary/ne
grutche not with ỹ troubleous temptacyons/nor loke
to moche of that that is layde to you by temptacyō/but
go forwarde aboute your good besynesse/as thoughe ye
dysdeyned to here of suche thynges. Ofels speke thus
in your mynde/refourmynge your soule. Lo my soule/
lo how ỹ deuyll knocketh at thy gate. yf thou sufferest
hym to come in/god thy strength shall go from the/and
thou shalt perysshe with grete mysery and suffer grete
payne and shame before god and mā. O thou frayle bo-
dy/all this wyckednesse procedeth of the. Beware thou
be not subiecte vnto the deuyll. Consyder how that god
is present/to se how thou shalt fyght with thyne enemy
crye for helpe vnto heuen/that they may assyste vs and
put away our aduersaryes. Thou can not se them/&
therfore the batayll is the more perylous. Suffer and
take vpon the a lytill payne/and thynke how plesaunte
thy victory shalbe. And contrary yf thou folowe ỹ ploz
pleasure of thy temptacyō/eternall payne wyll folowe.
Therfore beware/& thā fall to prayer/& what soeuer ỹ
deuyll speketh vnto you by tēptacyon/thynke it is not your
worde nor your doynge/therfore care not for it/but go
forwarde/resystynge ỹ as after grete stormes/cometh
fayre weder. Soo after grete tribulacyon shall folowe
ghostly consolacyon.

How study or medytacyon in holy wrytynge

profyteth moche agaynst temptacyon.

For this cause I wolde ye shold alway fere trustinge nothȳge vpō your owne strēgth but alwaye suspecte your owne fraylte / & as a douue that fereth the hawke dothe comunely vse the ryuer syde / & as in a glasse doth spy in ȳ water ȳ shadowe of ȳ hawke flyenge for to deuoure her / & so is aware of her & saueth her selfe. So I wolde ye sholde do. The ryuers or waters bē ȳ sentēces of holy scrypture / ȳ lyfe of our sauyour Jesu chryst / & of other holy sayntēs. Whiche flowynge fro ȳ moost clere fountayne of the dyuyne wysedome dothe shewe & dyscouer the subtyll crafte & fals suggestyō of our enemy ȳ deuyll / & techeth vs how we shall be ware of hȳ / for to escape his daūger Nothȳge swageth cōcupyscēce more / nothȳge putteth yll thoughtes away better / than with ȳ study or medytacyon of ȳ worde of god & holy redȳge. Unto ȳ whiche I wolde ȳ ye sholde so accustome your mȳde & occupy your hertes so therupō / that whā ye go to bedde ye myght fall on slepe in ȳ thynkynge of some sentence of holy scryptures or sayntes lyues & dreame of thē in your slepe ȳ assoone as ye shall wake / they maye cleue to youre memory. And therfore whan ye be troubled or waked by ȳ crafte or yllusyon of youre enemy / beware of vayne thoughtes be tymes / auoydynge all dulnesse of body and mynde. And occupy you thus orels in prayers.

¶ Of mekenesse.

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Take this for a sure conclusyon/though chastyte be the very floure & beaute of all vtues yet without ỹ groũde of mekenesse it can not growe/but it fadeth and vanysheth away/ as snowe agaynst ỹ Sõne. Mekenes is ỹ fundacyon of all vtues/ỹ strẽgthe of the soule/the cõfusyõ of our great enemi the deuyl/a vessell of all grace/the moder of peas/the restỹge place of the holy ghost. And pryde cõtrary Wyse is begynnynge of all synne & moost wekenes of the soule/ Whiche expelled ãgels frõ heuen/and man frõ paradyse. yf ye ioye in ony thinge/ioye in our lorde/& not for that ye come of noble vertuous lignage or of ryche parẽtes/nor for that ye preferre pouerte before ryches/nor for that ye haue forsakẽ ryche maryages/but shewe by mekenes how nere you ben our meke spouse Cryste/ỹ more meke/ỹ more nere hỹ ye ben. Beware that ye bẽ not proude of mekenes/but dyspise yourselfe/dyspyse none other psone. And set noughte to be dispysed/but rather be glad. yf ye Wyll be ỹ spouse of Cryst/Whiche beynge moost ryche in heuẽ/chose to be moost poore in erthe. He chose a poore moder/a poore house to be borne in/Where he Was most honoured in heuẽ. He came hyder to take dispytes/reproues & great peines mekely as a lãbe Therfore folowe this lambe as ye haue knowen other pygrynes do before Where soeuer ye go. And thỹke that ye can neuer be to meke/cõsyder ỹge What grace cometh alway therby.

Of obedyence.

If ye haue true mekenesse/ye shal repute euery pesone your better/& yourselfe as a seruaũte

or a hãde maide/what soeuer degre ye be of. Wherup-
on folowe perfyte obedyẽce/Whiche vneth god to mã/
& mã to god in pfyte charyte. Saynt Barnarde sayth
yf ye wyll be wyse/be obedyẽt. For thus it is wryten.
yf thou coueytest wysedome/obserue & do that is com
maunded the/& god shall gyue it the. This obedyence
must be obserued (not ĩ seruyle fere) but w̃ good affec-
cyõ of loue & charyte (not for fere of peyne) but for loue
of Justice. Obedyence is ỹ vertue that graffeth all o-
ther vertues in ỹ soule. It preserueth & kepeth them
surely after they ben grafted. It is better thã sacryfy
ce. For by sacryfyce is gyuen away ỹ tẽporall goodes/
& by obedyence is vtterly lefte and forsaken the owne
selfe wyll. Of our owne wyll cometh all synne. Thã yf
we forsake our owne wyll/ resynynge it to god and to
our superyour/we forsake all synne/for we may do no-
thynge but as they wyll. yf they wyll no synne/ we
therfore beynge obedyẽt/may do no sỹne. What is thã
more expedyẽt thã to haue obedyence (whiche hadde)
We nede to fere no peines of hel. The order of obedięce
is thus. It is more our duty to obey god thã mã/ the
superyour than ỹ inferyour/bettet to obey your owne
heed than a straũger. And it is specyally good to obey
one to another/ yf it letteth not the obedyẽce to the su-
peryour. A true obedyẽcer is gladde to be seruyseable
vnto euery one of his cõpany/ & sory to be chargeable
or cõberous to thẽ. Louynge & gẽtyll to all/ & deuoute
vnto god. The greater that persone be ỹ is dysobeyed
the greuoser is the inobedyẽce. The more easy the com
maundement be/the more greuoser is the contempte.
And yf it fortune you to contempne the cõmaundemẽt
(as god forbydde) of your heed/beware in ony wise ye

contempne not ẏ remedy / Whiche is meke penaunce/ redy to be sory w̄ submyttynge of your selfe to correccy on/fallynge to the fete of thē whome ye offende. Note well this sayenge of saynt Barnarde. Whā my supery our(sythen he)cōmaūdeth me to scylēce/yf a worde ꝑchaunce escape thrughe neglygence or forgetynge my selfe. I knowlegemy selfe gylte of īobedyēce venyally but yf wyttyngly & with delyberacyon of a contēpne/ I breke out into wordes/ wylfully brekȳge ẏ lawe of scylēce. I dyscerne and Judge my selfe a greuous syn ner/& that deedly and damnably/ yf I perceyuer inpe nytēt vnto my lyues ende. For Cryste sayth to them ẏ bē rulers. Who ẏ dyspyseth you/dispyseth me. Therfo re kepe well this vertue of obedyēce vnto god/ & your superyour/& god shalbe obedyent vnto your prayers & petycyons. And be alwaye redy to obey with a good wyll without ony taryēge or delay/ẏ ye may say this verse truely. Paratū cor meum deus/paratum cor meum. &c. My herte is redy good lorde/ my her te is redy to obey in wyll and dede.

¶ Of this vertue of pacyence.

Whan ye bē troubled with iniuryes/repro ues/sclaūders/with enuye/or malyce a gaȳst you/ with losse of goodes/or aduer syte and sekenesse. Remēbre your selfe be tymes/before ony passion of heuynesse or inpacyence ryseth in you/thynkynge they bē ẏ messan gers of your spouse Jesu chryste sēde for your welthe: other to refourme your maners; or to proue yeur louo: whyder it be stedfast & faythfull or not. And not onely

suffre them pacyently/but also gladly/as saynt Poule dyd and many other holy men and women before/& consyder it is but foly and vayne to loke for heuen for pleasure and delytes/seynge that chryst our souerayne lord and spouse ascended not to heuen/but by manly fyght/with grete payne & passyon. And that it were no ryght nor semynge/that the seruaunt sholde stande in better condycyon thā his mayster. Better it is to take pacyently/that thynge ỹ ye can not auoyde with hope of a good reward/thā to grutche wt suerte of grete gunysshemēt And byleue it truely that your aduersary can not do you so moche good/by no fauour/seruyce or benefyte/as he dothe when he troubleth you/yf ye take it pacyently/wout grutche or malyce agaynst hym. And thanke god therof/as for a token of grete loue. Ye wyll aske me who can do thus. I answere: Euery persone ỹ is in the state of grace/and wyl apply hymselfe therto dylygently/as I suppose truly. Cryst suffered dethe for vs/leuynge to vs exemple (not onely hymselfe) but also many holy sayntes/ỹ by theyr exemples we sholde folowe theyr stepes: Exemple we haue of saynt Katheryne of Seene beynge a chylde. Whan her fader & moder/bredren & systren were set all to do her displeasure/& to trouble her holy mynde/from her ghostly purpose/she ordred & disposed in her deuoute ymagynacyon/to accept her fader as Cryste/her moder as our lady/her bredren & systren as ỹ apostles. And what soeuer was layd or done to her by them/she toke it as it had ben done of Chryst/of his moder/or of his apostles/with meke pacyence/gladde obedyente/and louely obseruaūce/thrughe the whiche she deserued increace of moche grace. Our lorde also byddeth vs to do good to them that hatē vs/and promyseth

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vs the kyngedome of heuen therfore.

¶ The conclusyon.

When the daye is almoost paste/wherin ye haue tasted bothe swete and soure/ꝑ is to saye/ye haue had somtyme tribulacyon & somtyme cõsolacyon/bothe spyrytually & tẽporally. Thã tourne vnto your selfe/callynge to remembraũce w̃ dylygent serche/how ye haue expended ꝑ daye in euery thynge ꝑ ye haue done or lefte vndone/ꝑ behoued you to haue do/or ꝑ became you not to do/beynge sory for euery defaute/& bewayle all ꝑ is yll. For thoughe in ꝑ morny̅ge ye purposed for to forsake all yll/and for to exercyse good verkes/yet often tymes whã ye remẽbre your selfe well/ye shall fynde ꝑ ye haue done many ylles/and fewe good thynges. Therfore in suche causes ordeyne and kepe a chappytre euery day for your selfe. Be rygorous vpon your owne defautes/& let not thy̅ge scape vncorrecte/yf ye wyll ꝑ god shal spare you. Examyne how ꝑ reason hath be obedyent vnto ꝑ feythe/& how she hathe occupyed her all day. Also how ꝑ wyl hath be ruled by reasõ/& kepte ꝑ rules of goddes cõmaũdementes/& whether she hath be to famylyer w̃ sensualyte. How ꝑ syght/ꝑ herynge/ꝑ speche/w̃ euery cẽse & mẽbre of ꝑ body hath be occupyed euery houre of the day/& in what place. The ymagynacyõ & memory w̃ what & w̃ whom they haue ben occupyed. Se whether ꝑ body haue be remysse and slowe in seruyce/watchynge/study/or labour. Serche yf ꝑ mouthe haue spoken ony vayne/sturdy/or vncleny wordes/ꝑ sholde offende other god or man. Or yf ye can fynde ony other ex-

ceſſe agaynſt good cryſten maners. Than bowe downe your harte & body mekely/& praye god of forgyuenes & ſubmyttynge your ſelfe to his correccyon/& be gladde to take it in this lyfe/& to do Wylfull penaunce. There be .iij. exercyſes of ghoſtly heithe/Whiche ben neceſſary for euery perſone to vſe dayly. The .i. is to knoW your ſelfe a ſÿner/& to be ſory for your ſynes. The .ij. is to purpoſe for to be Ware of ſynne/& to forſake it for euermore. The .iij. is for to intēde to be confeſſed of all your ſynnes/and do penaunce for the ſame. Who ſoeuer before they ſlepe dothe theſe .iij. thynges/ſurely though it behapped (as god forbyd) ÿ he ſhold dye ſodeynly/yet there is hope of grace & ſaluacyon/thoughe he Were in deedly ſynne. After ye haue made thys recollacyon of your ſelfe/& gadered your defautes togyder/bynde thē in a būdell & caſte thē in ÿ fyre of hell/that is remembrynge ÿ paynes ordeyned for them/beynge ſory and in full parpoſe neuer to fall agayne And be more ſory for the offence of god/than for the dammage that ſhold folowe therof to your ſelfe. Than after your prayers ſayd/dreſſe you towarde your bedde With mooſt honeſt maner/as thoughe cryſt your ſpouſe Were preſent. And Whan ye be ſet in youre bedde/bleſſe you With the ſygne of ÿ croſſe/cōmyttynge your body and ſoule vnto your ſpouſe Cryſte and to the keppynge of your good angell. Than laye you downe reuerētly With your armes a croſſe vpon your breeſt. Be Ware than dylygently of bayne thoughtes/and put awaye bayne temptacyons quyckly. Remembre ÿ your enemy the deuyll ſlepeth not/and how that god dothe ſe all your behauyour/bothe in mynde and without forth. Therfore vſe clenly maner wt your ſelfe. And beWare of carnall deſyres. Tender not your body tomoche wt thoſe

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& warme lyenge. Satysfye not your body in all ẏ it desyreth (yf ye do) it shall put you in grete ieopardy. yf ye can not slepe shortly after ye ben layde/occupy your selfe in psalmes/orels vpon your beedes/and w̄ them dryue all fantysyes frome your mynde/excepte it be occupyed aboute holy thy̅ges/by good medytacyon. So fallynge on slepe as I haue sayd before. Thus after the nyghte be ronne vnto matyns tyme/than ryse cherely/and begynne to occupy the daye agayne/after the counseyll before. And as your rule dothe teche you and bynde you/ ẏ ye may lyue here soberly/mekely/& iustly in clennes of conscyence/& here after obtayne eternall lyfe/& ioye without ende/whiche our lorde Jesu grau̅t vs. Amen.

DEO GRACIAS.

¶ Imprynted by me wynkyn de worde. The yere of our lorde. M.CCCCC.&.xxvij. Of August. ẏ. vi. daye.

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Dietary.